159 And all the people were married there; šumukat
585 married wïsok, and my younger sister was married,
too.

159 Pete and I went home to u·u·pu·lap after we
were married; my people were living up there,
591 making gardens. It was nice up there by the river.
My grandmother (mother's mother) didn't like Pete;
she kept scolding me for taking him again. She
didn't like him because when he got drunk he was
mean and chased around with other women. My par-
ents and sisters and my grandmother and my husband
and I were living in one big house. My sister's
husband was a good man; he bought everything for
[241] her. We all got on well together; my family had
[432] lots of gardens there, with lots of onions. We
sold some onions and beans, long black and white
[476] beans. The men and women both worked in the gar-
dens; they helped each other; they worked early
in the morning. Pete and I didn't have any garden
of our own; we were just staying there with my
parents. That was the way Indians used to do; the
man lived with his wife's family a long time.

159 My sister died at u·u·pu·lap, so we left the
768 house where we had all been living; we moved away
from there. Only my half brother stayed up there;
he had alfalfa growing there; he stayed there un-
til a white man came and told him to get out of
there. All the rest of us moved.

159 Pete and I moved down to yïtiyamup. We stayed
842 there all winter; we built a wattle house with a
845 tule roof down there. My husband had wanted me
to have a baby for a long time, and my mother-in-
law gave me some medicine; I didn't know what it
was for, and I drank it; after that I didn't men-
struate any more, and then I had Legora. When she
was born I got sick and pretty nearly died; I was
in labor all night and all day; my mother took
care of me. My husband's stepfather had power; I
was lying around, unconscious, weak; the baby
didn't want to come out. Pete's stepfather touched
me all over with his amulet. My father had power,
[826] too, but he couldn't do anything for me; I don't
know why. I was old, about 25 yrs. old; my bones
were getting hard, I think. When my son Pete was
born it was easier, but Legora very nearly killed
[262] me. Each time I had a baby I didn't eat meat or
grease for one month afterward; just flour and
beans. After my first baby was born my mother
made a fire in the ground with hot rocks on top,
[163] for me to lie on. The rocks stayed hot all night;
it was a good bed. I only had the 2 children.

159 When we were up there at yïtiyamup my sister-
222 in-law and I used to get chia seeds on that lit-
524 tle hill near Steban's house. My 2 children would
249 stay home and go visiting over at another woman's
house; they played marbles and made rag dolls to
play with. We used to cut barley down here in the
valley, too; we didn't make any tobacco; my mother
made that, though. Little Bill Chico's second wife
made it, too, and we used to buy it from her. One
other woman, mapali·p, used to make it, too; only
those 2 made it.

My husband used to haul water and wood for me;

159 764 765 but the judge at Kernville told him he couldn't because Pete had children and the horses belonged to them. That's the way the old-timers always wanted to do; if a man died his brothers or par-
159 768 ents took away the man's possessions instead of letting the widow have any of them. Not the dead man's clothes, because they were burned, but his horses, wagon, or anything like that. Now they can't do that way.

159 765 My husband was killed in November and I didn't eat meat after that until the next March. I cut my hair right after he was killed; I cut it off so that it came down a little way over my shoulders. And Legora and I wore black dresses for
[777] one yr. It gives you bad luck if you wear black too long; one yr. is enough. The old-timers never used to wash their faces after a relative had died, until they ate meat again; they bathed, but they never washed their faces. I washed mine
[572] though, before I ate meat. Legora and my son helped me get that money to eat meat again; I paid my ta·gin $50 for washing my face. I had a cousin for a ta·gin; she moved over to Visalia and died there.

159 626 522 Nobody saw that white man kill my husband; a long time afterward Legora heard that man tell somebody, "I killed my good friend, but he talked bad to me; I couldn't stand it." One time after that Legora saw that white man when he was drunk; she went up to him and she said, "You killed my father; now I'm going to kill you." He was frightened; it made us all laugh, how frightened he was. "Oh, no, Legora; don't do that! Don't kill me," he said. He looked funny when he said that, so frightened. Legora and all of us laughed and laughed at him.

159 591 585 Two yrs. after my husband died Willie Andreas started living with Legora. She was 17 yrs. old then. We lived up at yïtiyamup; Legora and Willie and I lived in the same house. I used to sit down all the time and make baskets. Not very many women made baskets then; Petra Nichols made them, too. Legora had a boy born to her.

159 578 278 One time my son had a fight with a Tule River reservation man living up here. They got into a quarrel; my son hit the Tule man on the head with a spur. After that fight the Tule man wouldn't ever talk to my son again. That man had poison; something, I don't know what; all those Tule reservation people have poison and they all know about it, men, women, young boys. It's Indian poison. The Tübatulabal don't have that poison up here (i.e., make it), but one of those witches living up at the Onyx rancheria has some; they say she got it when she lived at Tule, and that she has it up here now. They put it in your food, in your cigarettes, in your drinks; in anything like that.

159 After that fight, one time my son got drunk and slept outside on the ground all night. It was cold; it was in November and there was frost on the ground. November was the same month my husband was killed in, 4 yrs. before.